

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Simple Fiqh 2

**Al Fiqhul Muyassar Vol 2** by  
Maulänä Räshid Husain An Nadwī: Translated from  
Arabic to English

Translation and explanatory footnotes by  
Musarhad

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# About the book

If Allah wants to do good to a person, He bestows upon him the Fiqh (comprehension) of the religion.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ.  
(البخاري: ٧١)

## Al Fiqh-ul Muyassar 2

(Simplified Fiqh 2)

Based upon the great Imām Abū Hanīfah an Nu'mān's school

Part II: Social  
Relations and  
Business  
Transactions

Author

Rāshid Husain An Nadwī

Publisher:

Majma'ul Imām Ahmad Ibn Irfān Ash Shahīd

Li Ihyā il Ma'ārif il Islāmiyyah

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First Edition	Sep-Oct 2009 CE	Shawwāl 1430 AH
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Price: ₹ 200 /-

Publisher and Distributor:  
Majma'ul Imām Ahmad Ibn Irfān Ash Shahīd  
Li Ihyā il Ma'ārif il Islāmiyyah  
Dāirat-ush Shaikh 'Alamullāh  
Raebareli (India)

In Allāh's Name, the All-Merciful, the Very Compassionate

# Author's Preface

*To the Original Arabic Book*

BY MAULĀNĀ RĀSHID HUSAIN AN NADWĪ

AUTHOR, AL FIQHUL MUYASSAR VOL 2 (ARABIC ORIGINAL); AND

PROFESSOR, MADRASAH ZIYĀUL 'ULŪM, RAEBARELI, INDIA

Praise be to Allāh, the Lord of all worlds, and blessings and peace be upon the chief of all prophets and the last of all messengers, Muhammad, his family-members, all his companions and the ones who follow him excellently till the Day of Judgement.

The people in the field of Islāmic sciences are well aware that Mukhtasar-ul Qudūrī is one of the most important books in the curriculum of Jurisprudence in the Indian sub-continent and in other Islāmic countries. Undoubtedly, this book is full of merits having no competitor in the use of simple words for expressing complicate rulings with articulate brevity. Yet many people involved in the academic curriculum and associated with the affairs of the youth feel that the young ones who study this book after Al Fiqh-ul Muyassar (Volume 1) find difficulty in solving some sentences. And at times, their level of understanding is not high enough to grasp the spirit of the ruling due to some complicated expressions.

Therefore, some brothers urged me to simplify the expressions in the book, solve some of its difficult passages and explain in detail some of its too-concise texts.

I took up this great task with due earnestness and diligence as I was aware that I had embarked upon a grave mission. However, I went on seeking help from Allāh, the glorious, and started the task with His guidance and care.

My work in this collation and compilation are as follows: I made Mukhtasar-ul Qudūrī the base for this book. Whenever I needed to simplify or explain in detail, I took the texts from Tuhfat-ul Fuqahā. As for the definitions, most of them are from Radd-ul Muhtār and Al Jauharat-un Nayyirah. Thus most of the time I have relied upon these four books: Mukhtasar-ul Qudūrī which is the base for this work, Tuhfat-ul Fuqahā with which I tried to simplify, Radd-ul Muhtār and Al Jauharat-un Nayyirah. From the last two I took the definitions and the opinions to be followed.

At the start of each topic of the book, I have mentioned text from Allāh's Book and Prophet's Sunnah (Hadīth) as far as possible to underline the importance and reward-worthiness of the topic and to make it consistent with the style of Al Fiqh-ul Muyassar Volume 1 (Worships).

Occasionally, I have ignored the order of topics in Mukhtasar-ul Qudūrī and followed that of Al Hidāyah with the intention of making things easy and simple. I omitted the chapters on worships and some topics of transactions in accordance with the academic curriculum of Dārul 'Ulūm Nadwatul 'Ulamā, Lucknow.

I cannot but express my due gratitude to my teacher and the highly revered and honored scholar Muhammad Ar Rābi' Al Hasanī An Nadwī – May Allāh preserve him and benefit Islām and Muslims from him – who honored wme by writing foreword for this book and by encouraging me during this task.

Similarly, I thank my honorable teacher Professor 'Atīq Ahmad Al Bastawī Al Qāsimī who was kind enough to revise the book and who provided me with useful directions and beneficial suggestions which have raised the value of this book.

I would also like to thank everyone else who assisted me in different stages of preparation and publication of this book, in particular brother and learned scholar Bilāl 'Abdul Hai Al Hasanī who undertook the publication and printing of this book, brother Muhammad Nafīs Khān An Nadwī, brother Sam'ān Khalīfah An Nadwī, brother Ahsan 'Abdul Haq An Nadwī who assisted me in revision and correction of this book.

I am grateful to Allāh, the golorious and high, Whom I praise in the beginning and the end as all good things come into existence owing to His beneficence. I request honorable readers to honor me by informing me when they come across a mistake or wrong expression, so that I may try its rectification in the next edition.

I solicit Allāh to guide me to steadfastness, to benefit me from it on the Day of Return, and to make it the instrument of my forgiveness and raising of status.

**Rāshid Husain An Nadwī**

4 Rabi'-ul Awwal 1430 AH = Sun, 2 Mar 2009 CE

# Biography of the author of *Mukhtasar-ul Qudürī*

## Name and filial epithet

He is the Jurist Abul Hasan Ahmad bin Muhammad bin Ahmad bin Ja'far bin Hamdān **Qudürī** Hanafi Baghdādī, author of Mukhtasar-ul Qudürī.

## Birth and early life

He was born in 362 AH<sup>1</sup>. He learnt Jurisprudence from Abū 'Abdullāh Al Jurjānī who was one of the great pioneers of the Hanafis. The teacher Abū 'Abdullāh was one of the select few with the ability of giving preference to one juristic opinion over another. He was the topmost leader of Hanafis in Iraq and was highly renowned and revered.

## Imām Qudürī's works

His works include:

1. Al Mukhtasar, popularly known in conjunction with his name as Mukhtasar-ul Qudürī. This is one of the most widely referred books among Hanafis.
2. Shah Mukhtasar-ul Karkhī
3. At Tajrīd fī Sab'ati Asfār: It deals with the issues where Hanafis and Shafi'is differ in opinion.
4. At Taqrīb fī Masā'il-il Khilāf

## Reason for his nomenclature as Qudürī

He is associated with selling *cooking utensils*, called *qudūr* in Arabic.

## Date of death

He left for Allāh's Mercy on 15 Rajab 428 AH<sup>2</sup> at Baghdad. He was buried inside his home on the same day. Later his body was transferred to the place Shāri'-ul Mansūr where was buried beside Abū Bakr Al Khawārizmī.

## Importance of *Mukhtasar-ul Qudürī* for Hanafis

We have mentioned earlier that Mukhtasar-ul Qudürī is one of the most widely referred books among Hanafis. It is also one of the books which all the Islāmic institutes of learning have included in their curricula. This is only because of its simple words, perfect style and amazing brevity.

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<sup>1</sup> 362 AH ≈ 972 CE

<sup>2</sup> 15 Rajab 428 AH ≈ Wed, 4 May 1037

It is said that when Imām Qudūrī completed writing the book, he took it with himself to Allāh’s House, Ka'bah and tied it to Ka'bah’s curtains, then supplicated Allāh to bless it. His prayer was granted and because of this Allāh has showered His blessings upon it.

The total number of rulings in Qudūrī is 12,500.<sup>3</sup>

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<sup>3</sup> Al Jauharat-ul Muzīah; Al Mausū'at-ul Fiqhiyyah 1/365; Muqaddamat-ul Qudūrī, page 7, publisher: Dārul Kutub-il 'Ilmiyyah; Kashf-uz Zunūn 5/74



# Biography of the author of *Tuhfat-ul Fuqahā*

## Name and lineage

He is 'Aläuddīn Muhammad bin Ahmad bin Abī Ahmad As Samarqandī.

Imām Kufawī says about him in Al Fawā'id-ul Bahiyyah:

Muhammad bin Ahmad bin Abī Ahmad Abū Bakr 'Aläuddīn As Samarqandī, author of Tuhfat-ul Fuqahā, and teacher of the author of Al Badā'i', was a venerated educator and highly revered scholar. He learnt Jurisprudence from Abul Mu'in Maimūn Al Mak-hūlī and Sadr-ul Islām Al Bazdawī.

## Native place

It is Samarqand as is inferred from his epithet. Samarqand was a well-known city in the province of Mā Warā-an Nahr.

## His teachers and students

He obtained knowledge from two of the most renowned scholars as indicated above:

1. Sadr-ul Islām Abul Yusr Muhammad bin Muhammad bin 'Abdul Karīm bin Mūsā Al Bazdawī
2. Abul Mu'in Maimūn bin Muhammad Al Mak-hūlī An Nasafī, author of Tafsirat-ul Adillah.

The most famous of his students are Imām Kāsānī, the author of Al Al Badā'i'; and Muhammad bin Al Husain bin Nāsir bin 'Abdul 'Azīz Ziyäuddīn Al Buzainajī, the author of Al Hidāyah.

## Death

Scholars have differed regarding his death. In fact, it has been highly controversial.

According to As Sam'ānī, he died in 539 AH. Häjī Khalīfah writes in Kashf-uz Zūnūn while discussing Imām 'Aläuddīn's book Mukhtalif-ur Riwayah that he died in 552 AH, and while discussing his book Mīzān-ul Usūl, he mentions his year of death as 553 AH. Az Zirkilī puts his year of death at 575 AH.

## His book Tuhfat-ul Fuqahā

The author of Al Badā'i' writes about the book Tuhfah:

“There are numerous books in this science from our predecessors of the distant and near past. Each of them has been beneficial and excellent. However, they did not pay attention towards proper arrangement of topics in those books, except my teacher, inheritor of Sunnah and its legator, Shaikh,

Imām, Ascetic, Chief of Ahl-us Sunnah, Muhammad bin Ahmad bin Abi Ahmad As Samarqandī – Allāh’s mercy be upon him!<sup>4</sup>”

The author of Tuhfat-ul Fuqahā himself explains its raison d'être as follows:

“The book Mukhtasar-ul Qudūrī attributed to Shaikh Abul Husain Al Qudūrī – Allāh’s Mercy be upon him – compiles a significant portion of the practical jurisprudential rulings.” He later says: “As the book has gained widespread popularity among the jurists, some of my friends and students requested me to write a new book which includes some of the rulings left out by the author, and illuminates its difficult portions with strong evidences so that the book’s benefit becomes twofold.<sup>5</sup>”

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<sup>4</sup> Muqaddamah Badāi'-us Sanāi' 1/12,13.

<sup>5</sup> Muqaddamah Tuhfat-ul Fuqahā 1/5, Kashf-uz Zunūn.

In Allah's Name, the All-Merciful, the Very Compassionate

# Foreword

*To the Original Arabic Book*

BY THE HIGHLY REVERED MAULĀNĀ **MUHAMMAD AR RĀBĪ' AL HASANĪ AN NADWĪ**  
RECTOR, NADWATUL ULAMĀ, LUCKNOW (INDIA)

Praise be to Allāh, the Lord of all the worlds. Blessings and peace be upon the last prophet, our chief Muhammad the Trustworthy, son of Abdullāh, upon his family-members, and all his companions who were illustrious and auspicious.

Amongst all the religions, Islām has the proud distinction of completely covering the entire gamut of practical life while stressing the faith in pure monotheism. It provides clear guidance for reformation of both the private life as well as the social. Thus a Muslim has the duty of practicing the guidelines of the Islāmic Shari'ah in both the spheres and to infer those guidelines in accordance with his need from Allāh's Book and Allāh's Prophet's ﷺ Sunnah.

However, deriving the rulings of the Dīn of Islām from these two sources requires spending time, effort and studying the details and specifications present therein. Obviously, every individual from the common Muslims cannot be expected to do this with comprehensiveness and thoroughness, so learned scholars with extensive knowledge, research-experience and analytic ability took this task upon themselves. They devoted themselves to the study of these rulings in the Qurān and Sunnah (Hadīth) to present them to the people in simple and clear manner. This presentation has been termed Islāmic Fiqh. This enabled the seekers of the Islāmic rulings to obtain them with ease and in brief. So, during the past centuries, scholars compiled numerous books to describe these rulings in the style and manner prevalent during their respective ages.

In our present age, as information and education become widespread, more and more common Muslims feel the need for simplified presentation of knowledge in easy language. The scholars of this age, therefore, embarked upon compiling books in a simple style so that people may benefit from the books of knowledge more easily. Accordingly, the late professor Shafeequr Rahmān An Nadwī, former teacher of Islāmic Jurisprudence, and Arabic language and literature at Dārul Uloom Nadwatul Ulamā, compiled a book in Hanafī Jurisprudence named "Al Fiqh-ul Muyassar" for the students of secondary level in Islāmic institutes. In this book, he confined himself to the topics of Worship alone and did not deal with the chapters on transactions. So, there was a need for volume 2 of this book to cover transactions. However, the late professor passed on to Allāh's mercy before starting the compilation of this volume. This required that another professor took up the responsibility. The requirement was fulfilled through one of his noble students, Professor Muftī Rāshid Husain An Nadwī, teacher of Prophet's Hadīths, Islāmic Jurisprudence and its Principles at the Islāmic university of Ziyāul 'Ulūm in Raebareli district of India, who in addition to teaching Jurisprudence, also delivers Islāmic rulings for Jurisprudential queries that come to his university. Therefore, he was well-qualified for this academic

task. And with this, he fills up the vacancy which lay in need of an expert in this crucial science for a long time.

A quick scan of the book told me that he has relied upon several books of Jurisprudence which have an authoritative status among the reliable sources of Islāmic Hanafī Jurisprudence, as he himself has mentioned in the preface. Thus his book becomes a trustworthy and beneficial work. Additionally, the style he has followed while laying down the jurisprudential rulings is easy-to-understand.

I hope that this book proves beneficial and useful for the students at secondary level. May Allāh reward him in the best manner for this! Allāh alone is the

All praise be to Allāh in the beginning and in the end, and blessings of Allāh and peace be upon His Prophet and chosen one.

**Muhammad Ar Rābi' Al Hasanī An Nadwī**

Rector, Nadwatul Ulamā, Lucknow (India)

21 Rabī'-ul Awwal 1430 AH = Thu, 19 Mar 2009 CE

In Allāh's name, the All-Merciful, the Very Compassionate.

# *Marriage*

Alläh, the supreme, said:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً (القرآن ٣٨:١٣)

We have sent messengers before you, and gave them wives and children.

Alläh, the supreme, said:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ  
يَتَفَكَّرُونَ ﴿٣٠﴾ (القرآن ٢١:٣٠)

It is among His signs that He has created for you wives from among yourselves, so that you may find tranquility in them, and He has created love and kindness between you. Surely in this there are signs for a people who reflect.

Alläh's Prophet ﷺ said:

أَمَّا وَاللَّهِ إِنِّي لأَحْسَنُكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ، لِكَيْتِي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي. (البخاري: ٥٠٦٣)

By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I perform (desirable) Salähs and sleep, and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).

Alläh's Prophet ﷺ said:

يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنْهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ. (البخاري: ٥٠٦٦)

O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power.

## Meaning of An Nikäh

The literal meaning of the Arabic word for marriage, An Nikäh is contact and proximity.

In Shari'ah, An Nikäh refers to the contract of marriage accompanied by its prerequisites and essential parts.

### ***The ruling for marriage:***

It is *emphasized tradition* in moderate conditions. It is *compulsory* when the urge for sexual intercourse is so strong that he fears committing fornication if he does not marry. It is *detestable* when he fears injustice.

The essential parts of marriage are: proposal and acceptance. Proposal refers to the words which are spoken first from either side. Acceptance is response to the proposal.

It is necessary that both the proposal and acceptance be in the past tense, or that one of them be in the future tense and the other in the past tense. Example: The proposer says: "Marry me." (Future tense<sup>6</sup>)  
The responder says: "I have married you." (Past tense)

## Prerequisites for marriage

There are seven prerequisites for marriage:

1. Presence of witnesses: The marriage of Muslims can take effect only in the presence of two men, or one man and two women, each of whom should be free, sane, adult and Muslim. It does not matter whether they are trustworthy, untrustworthy, or recipients of Allāh-ordained punishment for slander.  
If a Muslim man marries a woman from the Scripture People in the presence of two witnesses who are from the Scripture People, then the marriage is valid according to Imām Abū Hanīfah and Abū Yūsuf – Allāh's mercy be upon them<sup>7</sup>.
2. Marrying the woman should be lawful. A prohibited woman cannot be the object for ruling of marriage.
3. The transactors (the groom and the bride) should be eligible for marriage, that is, they should be sane, adult and free.  
The marriage of an insane person or a non-discerning child will not be valid. If a discerning child is married, his marriage will remain suspended until allowed by the child's guardian.
4. The witnesses should hear the words of proposal and acceptance for marriage.
5. If the woman is adult, she should agree to the marriage. It does not matter whether she is a virgin or not. The guardian will not have the authority to compel her in marriage.
6. The proposal acceptance should occur in the same place.

### ***Marriage over telephone and cellphone***

Marriage over telephone and cellphone or through correspondence is invalid as the places of the would-be spouses are different.

If one of the would-be spouses nominates a man as his agent over telephone, cellphone, or internet, or through letter, and that agent makes the proposal or acceptance of marriage on behalf of his authorizer, then the marriage will be valid.

7. Both the groom and the bride should be known unambiguously.

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<sup>6</sup> In Arabic, the Imperative sentence is considered to be in the future tense while the Present Perfect is considered past, as is quite logical. The irrational categorization of tenses is a specialty of English language.

<sup>7</sup> Imām Muhammad's opinion is that the marriage will be valid only if both the witnesses are Muslims.

# Women prohibited for marriage

There are nine causes for women to become prohibited for marriage:

## 1. Close blood-relation

The first cause of prohibition is close blood-relation. There are seven kinds of women marrying whom is prohibited due to blood-relation:

- a. **Mother:** It is not permissible for a man to marry his mother nor his grandmothers. It does not matter whether the grandmother is from the side of his father or mother and whether she is her immediate grandmother or high in the ancestral hierarchy.
- b. **Daughter:** It is not permissible to marry one's daughter, son's daughter, or further down.
- c. **Sister:** It is not permissible to marry his sister.  
There are three kinds of sisters:
  - i. full sister who has both the parents in common with him,
  - ii. paternal sister who has only father in common with him, and
  - iii. maternal sister who has only mother in common with him.The impermissibility holds for all the three kinds.
- d. **Father's sister:** All the three kinds of father's sisters (full, paternal and maternal) are prohibited for marriage.  
The prohibition also holds for his father's father's sister, the grandfather's father's sister, his mother's father's sister, and his grandmother's father's sister.
- e. **Mother's sister:** All the three kinds of mother's sisters are prohibited.  
Similarly, his father's and grandfather's, and his mother's and grandmother's mother's sisters are also included in this prohibition.
- f. **Brother's daughter,** Brother's son's daughter, and brother's daughter's daughter, howsoever low, are also included in the prohibition.
- g. **Sister's daughter,** Sister's son's daughter, and sister's daughter's daughter, howsoever low, are also included in the prohibition.

## 2. In-law relation

The second cause of prohibition is in-law relation. There are four kinds of such women:

- a. **Wife's mother**, and her grandmothers from the side of her father or mother, howsoever high: It does not matter whether he had sexual relation with the wife or not.
- b. **Wife's daughters**, and their offspring's daughters: However, this prohibition will be effective only if the man had had sexual relation with the wife. If there was merely a contract of marriage with the wife, her daughters will not be prohibited.
- c. **Son's wife**, son's son's wife, daughter's son's wife, howsoever low: It does not matter whether his offspring had had sexual relation with his wife or not.
- d. **Father's wife**, grandfather's – from the side of mother or father – wife, howsoever high.



## ***Fosterage***

All the seven categories of women who are prohibited because of blood-relation are also prohibited on account of fosterage, as the holy Prophet ﷺ has said:

الرِّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ. (البخاري: ٣١٠٥)

What is prohibited (in marriage) because of blood relations, is also prohibited because of the corresponding foster-relations.

# Glossary

## Arabic words and their English equivalents

farz	obligatory, mandatory	Ämin	So beit
wajib	compulsory	Ansar	Helper Companions
sunnah	Prophet's tradition, custom	aqeedah	doctrines
sunnat e muakkadah	emphasized tradition	asa'a	commit a bad act
nafl	supererogatory	asl	principle, fundamental, basis,
mustahab, mandub	desirable	basically	
afzal	preferable, highly rewarding, more rewarding	aurah	organs to be hidden
adab, adab	etiquette	Azan	Salah-call
jaiz, mubah, halal	permissible, allowable	ahimat	necessitation
man', nahy	forbidden	Baihaqi	
makruh tanzehi	undesirable	badarja e aulä	preferentially
makruh	detestable, avoidable, avoidability	baddini	depravity, irreligiosity
makruh tahrimi	highly detestable, strictly avoidable	baitul mal	Caliphate Treasury
haram	prohibited	bakirah	virgin
		baligh	adult, opposite: child
		baraz	excreta
		batal	invalid, void
		bawl	urine
		bepardagi	Veillessness
		bidat	heresy
		chit letna	supine position
ada	on-time performance, on-time observance (fasting)	dafn	burial
adl	trustworthy	dahriyah	Atheist
ahl	family-members, dependants	dalalah	denotation
Ahle Kitab	Scripture People	dalil	evidence, proof
Ahle Sunnah		Darul Amn	a land of peace
alah-il Fatwa	This is the opinion to be followed.	Darul Harb	a land of conflict
amadan	intentionally, knowingly	Darul Islām	the Islamic land
amal e kathir	major non-Salah act	dhela	clay-lump
amal yunafi-s Salah	Salah-invalidating act	din	
		dini mafsadah	religious impropriety

duā	invocation, supplication	iddah	mourning period, post-divorce
dubur	hind orifice	waiting period	
faqīr	poor, indigent	ifrād	uncombined major pilgrimage
Far`	Other rulings (Al Fiqh-ul Muyassar)	iftār	fast-breaking meal
farz e àin	individual obligation	ighmā'	swoon
farz e kifāyah	sufficiency obligation	iḥrām	
fasād	depravity	iḥtiyāt	caution
fāsīd	broken,invalid	lḥyā-ul Lail	Night-waking
fāsiq	habitual sinner	ikrāh	coercion
fatwā denā	delivered the ruling	i`lā	exaltation
fidyah	penalty	īmā'	gesture
fitnah	evil	imām	Imām
fuqahā'	jurists	imāmah	imām-duty
ghāiṭ	excrement	intiqāl	posture change
ghalīz	Severe	iqāmah	Ṣalāh-start-call
gumrahī	deviation	istilām	kiss
ḥad, ḥudūd	Allāh-decreed punishment	istinjā'	Cleansing
ḥādīth	tradition	istinshāq	sniffing into
ḥadath	de jure Filth (major, minor)	i`tidāl	temperance
Ḥaj	Ḥaj, Major Pilgrimage	i`tikāf	
ḥājare aswad	the Black Stone	iyāl	family-members, dependants
ḥājī	Ḥaj-performer, pilgrimer	izār	lower wraparound, wraparound
ḥājah	necessity	iztirār	indispensability, dire necessity
ḥājat e Aṣli	basic needs	jahr	audible recitation
ḥalālah a thrice-divorced woman being lawful in marriage for the first husband after she is married to another man, has copulation and is then divorced by him.		janābah	state of major de jure filth arising from ejaculation or intercourse
ḥamd	praise	jiḥad	Jihād
Ḥanafī		jināyah	violation
Ḥaṇbalī		jināzah	bier
ḥaqīqī	de facto	Jum'ah	Friday Ṣalāh
ḥaraj	harm, sin	junūn	insanity
Ḥaram	Makkah and its immediate vicinity	kafan	enshroud
Ḥarām (Masjid)		kaffārah	expiation
ḥinth	oath-breaking	Kāfir	Disbeliever
ḥukm	ruling	kaifiyyah	manner
ḥukmī	de jure	khavar e wāḥid	news from single source
ḥd	ḥd	khafīf	Mild
ḥdul Azḥā	ḥd of sacrifice	khaṭa'an	mistakenly
ḥdul Fiṭr	ḥd of fast-ending	khaṭīb	sermon-deliverer
		khuff	thick socks
		khul`	wife-initiated separation

khushū`	devoutness
khuṭbah	the Arabic sermon
khuṣū`	humility
kināi	implicit
kitāb, bāb, faṣl	unit, chapter, topic
kufr	Disbelief
lāzim	binding, essential
lā mazhab	agnostic
laḥd	niche-grave
mā e kathīr	large-quantity
mā e qalīl	small-quantity
maḥram	close male relation
maḥzūr	forbidden
majlis	occasion, place
ma'kul-ul Laḥm	Flesh-edible
māl	wealth
māldār	Wealthy
Mālikī	
marḥalah	43.352 km
marīz	sick person
masbūq	late-comer at Salāh
mashī	wiping
Masjid Ḥarām	
Masjid Nabawī	
Masjid Aqṣā	
maṣlaḥat	expediency
ma'thūr	traditional
maulūd	newborn
mauqūf	suspended
maẓmaẓah	rinsing out
ma`zūr	excusable
miḥrāb	Imām-niche
Mīqāt	iḥrām-station, It is any of the places close to Makkah passing which without ihram is not permissible for a Haj-intending outsider.
miskīn	destitute
miṣr	city, town
miswāk	tooth-stick
mo'min	Believer
muāmalah	contract

muazzin	Ṣalāh-announcer
muftī	(A scholar of islamic jurisprudence whose opinion is sought and followed by the people. He has no executive authority.)
muffīr	fast-breaking act
muddah	duration
muḥaqqiq	authoritative scholar
muḥdith	ablutionally impure
muḥrim	iḥrāmer
mujahid	mujāhid
mukallaf	responsible person
mukātab	mukātab
mumaiyyiz	sentient, non-sentient
munāfiq	Hypocrite
munfarid	singleton, individual
muqīm	resident
muqtadī	imām-follower
murtad	apostate
musāfir	traveler
muṣallā	Ḥd-mosque
musta`mal	Used-up
mustaqil	in its own right
muta'akhhir	later
mutāh	
mu`tamir	Umrah-performer
mutaqaddim	earlier
mutawaḥḥid	ablutionally pure
nabī	the Messenger ﷺ
nafaqah	expenses
nafāz	execution
nafl	supererogatory
najāsah	Filth
najis	Filthy
nāqiṣ	defective,deficient
nāqiz	Invalidator
nasab	filiation, parentage, blood relation
nāsiyan	forgetfully
nazīr, nazāir	similitude
nazr	vow
nifās	postnatal discharge
niṣāb	Ṣakāh-cutoff

niyyah	intention	Šaläh	Šaläh
qa`dah	At Tahiyät sitting	Šaläh	supplication of blessings for the
qaddara	estimate	prophet	
qamiš	long shirt	Šaläm phernä	performing the ending saläm
qaryah	village	Šaläm karnä	saying the saläm greeting
qašr	shortening of saläh	šäliḥ	pious
qaṭaī	incontrovertible, conclusive	säq	shank (not calf)
qawäid	principles	šarīh	explicit
qažä	late-perform, late-observe	Šaum	fasting, faster
(fasting), delayed performing		sawä'un känä	irrespective of whether it is ..., no
Qäzi	Qäzi	matter whether it is ...	
qiblah	Šaläh-direction	sa`y	Šafä-Marwah ambulation
qirä'ah	additional Qurānic recitation	Shäfiī	
qirän	fully combined pilgrimage	shahādah	testimony, witness
qubul	fore orifice	shahwah	desire, arousal, sensual
rasülullāh	Allāh's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	shaq	ditch-grave
rajjaḥa	called this opinion preferable	shariāh	Shariāh, Islāmic law
ražäät	breastfeeding	sharṭ	prerequisite, condition, stipulation
rakàh	Šaläh-unit	shatm	curse
ramal	strut, run brandishing his shoulders	shibr	span
ramy	pebble-throw	sirr	inaudible recitation
ridä'	seamless cloak	süd-khäri	interest-exaction
riḥ	flatus	sukr	inebriation
riwāyah	report, narration	sunnat e kifāyah	sufficiency tradition
rukhsat	concession	su'r	Leftover
rukṇ	essentials, essential part	sūrah	Qur`ānic chapter
šä'	3.264 kg	tabarra`a bi	volunteer for
šabiyy e āqil	discerning child	tābi`in	Companion's successors
sadde Zariāh	Barring the agent	ṭahārah	Purification, Pure, Purity
Šadaqah	charity	taḥrīmah	prohibitive words of Šaläh,
Šadaqatul Fiṭr	Charity of fast-ending	the first Takbīr	
šaf	salah-row	Takbīr	Takbīr
šahābah	holy companions	Takbīr e žäid	Additional Takbīr
šahābī	holy companion	Talbiyah	
Saḥarī	pre-dawn meal	tamattu`	partially combined pilgrimage
šahiḥ	valid (sound)	tark	leave out, abstention
sahwan	forgetfully, unknowingly,	tartīb	performing in order
unintentionally		Tasbīḥ	remembrance formula
sajda e sahw	prostration of forgetfulness	Tashahhud	At Tahiyät
sajda e tilawat	prostration of recitation	Tashriq Tashriq	
salaf	great predecessor	ṭawāf	(Ka`bah) circumambulation

ʔawāfe qudūm Arrival Circumambulation  
 ʔawāfe wadā, ʕadr` Farewell  
 Circumambulation  
 ʔawāfe ʔiyārah visit Circumambulation  
 Tayammum  
 ta`ʔīr punishment for the crimes for which the  
 quantum of sentence has not been fixed by Allāh  
 thanā extolment  
 thayyib Previously married woman  
 ʔīb scent  
 ʔuma'nīnah tranquility  
 ummah Islamic community  
 ʔmrah ʔmrah, Minor Pilgrimage  
 uṣūl fundamentals  
 ʔzr necessity, excusable difficulty  
 walī testamentary guardian, guardian  
 waqār dignity  
 watan home-place  
 wuqūfe ʔarafāt 9th Zul Hījjah Stay

wuṣū ablution  
 yamīn oath  
 yañbaghī lah supposed to be, should  
 yaqūmu maqāmah is de jure equivalent to  
 zāhīrah, bazāhīr apparently  
 ʔakāh ʔakāh, Obligatory Charity  
 zakar phallus  
 zālim tyrant  
 zanne Ghālib Overwhelming probability  
 zannī tenable, credible  
 ʔarūrah, majbūrī compulsion, dire need  
 ʔawāl the sun's descent from the zenith  
 ʔihār ʔihār  
 zikr remembrance formula  
 ʔinā unlawful copulation, unlawful  
 copulator, unlawful copulatress  
 ʔindīq hypocrite apostate  
 zirā` cubit  
 zulm unjust

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